

# Quaderchi – Notici, Percepciones y la Secreti – Tiempou y Historia

By Enzo Paci

## I. Preface on the Publishing of Enzo Paci

Of course block  
printing in this  
manner is

considered an Italian tradition, of in fact reading a few blocks of paragraphs and understanding all its meanings – it just means that words are few, and many, but it joins in the synthetic act of reading – it is more about synthesis therefore – the way one can even read

history as one reads  
across its perceptive  
remarks – it is more  
like a word which  
remains and a lot of  
blocks of that word –  
that moment called  
by Husserl  
'synthesis' which  
means to keep  
reading in fact the  
same set of works –  
which is so  
elementary but so

profound – it is like  
the more difficult  
meaning of the work  
or the simpler  
meaning – which  
ever block one  
chooses – imagine I  
read this work as  
just about the word  
‘work’ which stands  
out, or ‘blocks’  
which stands out.  
And join it to its  
fundamental

meaning Husserl  
and Ideen on the  
perception of  
geometric shapes –  
which cannot be  
found – it is just then  
the nature of its  
work being synthetic  
or cinematic that  
makes block printing  
so brilliant – keep it  
simple, but so then  
let us read it again,  
it is now difficult

even German  
Idealist it can seem  
to Paul, who reads  
the epistle in this  
format – I am free,  
and he keeps  
reading the Gospel  
after that – which  
keeps repeating this  
litany.

## I. Constitucion de Percepcione

Solo la percepcion.

## II. Italian History

Solo observa la  
historitici.

## Parte II

### I. Diario I Quaderci

La empici en una  
casa. (April, 20th,  
1954 – una imagina)

La hace la bodas en  
uni plaiti.

II. En Husserl

Le converti a  
percepciones.

III. Percepciones



Le bodas en la plaiti,  
estaci percepciones  
de la aguati, y  
bodas, en historia.

## Parte III

In this very brief  
diary covering the  
period from March  
14, 1956 to June 22,  
1961, Enzo Paci, the  
most important  
Italian

representative of  
Husserl's philosophy,  
traces the meaning  
and the more recent  
development of  
phenomenology. He  
meant to divine the  
method of time,  
history and  
constitution of  
perceptions and its  
methodical rigour to  
just perception as  
reflecting history. He

seeks to ground his  
existentialism in the  
phenomenology of a  
Husserl, because he  
feels that "the  
fundamental themes  
of today are the  
problems of Husserl  
and  
phenomenology." He  
is attempting what  
John Wild seems at  
present to be doing,  
i.e., developing an

existential  
phenomenology. All  
philosophizing  
begins with the  
individual who is  
unique and yet is  
everything. But the I  
and things are  
bound together. The  
worldly man  
recognizes the  
culture in  
perception.

“Le percepciones et la bodas en una plaiti.” This means focussing in Husserl on one perception which repeats and repeats daily. Like a boring French film. One might say. Which again raises the fundamental question – is it like perception or is it

more like films and ideologies.

He means in perception one lives. "The dignity of every perspective, and of every form, of persons. The modern civilization is that of having separated technology from life. Man is made a specialist, a machine

who ceases to live a whole and real life. To reestablish himself, man must activate in the highest way the values of interhuman communication. He must perceive himself as man. The black man, who is "my problem, disturbs me because

I have lost myself as man; because I have not yet become man" (p. 29). This diary of Paci serves as a guide to phenomenology, which "is a manner of feeling, of living, of discovering, in life, the truth. It is the continual experience of truth in life and of life in



truth" (p. 66). By means of phenomenology Paci is attempting to influence Italian culture and philosophy. He means again only by perceptions.

Throughout the diary the underlying theme is the

relationship between  
time and truth.

Hence there is the  
need of taking into -  
account the history  
of phenomenological  
thought, even  
though the future  
moving past us,  
there is a regression  
to history in its  
forward process. By  
the descriptive  
method of

phenomenology, "I see how I constitute things, the world, and how every experience is bound to another." This is an interesting book which, through Paci's experience, shows the significance and meaning of phenomenology for the present day. In

the diary we meet,  
in a charming and  
informal way, such  
men as  
MerleauPonty, J. P.  
Sartre, Fr. van  
Breda, Ricoeur, and  
Antonio Banfi who  
made  
phenomenology  
meaningful for Paci.

Parte IV

# I. Le Problema De Husserl (Therefore I think Again)

Le persona et su  
percepciones, es una  
persona con  
objetos, relaciones  
y tiempo.

## II. Percepcione

Le percipici le bodas  
otra veci.

### III. En Husserl

La otra veci.

### IV.Compleciti

La problema de la  
plaiti, le historia de  
Christiani, y también  
la historia de casas,  
y processos de yo i

vosotrisi, y la  
proceso de cambia a  
la fragmentación de  
historia en dotis,  
solo la percepción.

## Parte III -

### I. La boda en dance

Le figura de una  
feminini dance. Le  
figura ahora.

II. En la plaiti

Le repetici de casas,  
a plaiti.

III. Por quici

Italianos en historia,  
y la siempre, la  
formas.



## IV.Repeticiones

Como la frase – la  
sentenci, en  
quadernis ahora,  
progressive contra  
la regresiones.

Parte IV

Ideen en Husserl es  
sobriti la

percepciones en  
connectivities de le  
labourisme de  
Sartre que es  
maximaliste de  
transformación de  
phenomenologie –  
pero es un critic de  
praxis, y practici-  
inerti.

Parte Conclusion

Solo la praxis.